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THE THEOSOPHICAL MOVEMENT

A MAGAZINE DEVOTED TO

THE ARYAN PATH
THE BROTHERHOOD OF HUMANITY
THE STUDY OF
OCCULT SCIENCE, PHILOSOPHY
AND
ARYAN LITERATURE

Vol. XXVII No. 1

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The selfish devotee lives to no purpose. The man who does not go through his appointed work in life—has lived in vain. Follow the wheel of life; follow the wheel of duty to race and kin, to friend and foe, and close thy mind to pleasures as to pain. Exhaust the law of Karmic retribution. Gain Siddhis for thy future birth.

—THE VOICE OF THE SILENCE

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(a) To form the nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or colour;

(b) The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study; and

(c) The investigation of the unexplained laws of nature and the psychical powers latent in man.

सत्यान्नास्ति परो धर्मः ।

There Is No Religion Higher Than Truth

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AUM

THE THEOSOPHICAL MOVEMENT

BOMBAY, 17th November 1956. VOL. XXVII. No. 1

SELF-KNOWLEDGE AND SOUL SERVICE

Our constant failure to find any permanent satisfaction in life which would meet the wants of our higher nature, shows us plainly that those wants can be met only on their own plane, to wit—the spiritual.—H.P.B.

Arjuna as man in this world of sense and matter is of necessity either always in a battle or about to begin one, and is also ever in need of advice.—W. Q. JUDGE

The recorded teachings of the Masters were put forth in order to find willing, clear-eyed, and noble-hearted men and women.—ROBERT CROSBIE

With this issue we begin the 27th Volume. THE THEOSOPHICAL MOVEMENT is devoted to the promulgation of the Heart Doctrine and endeavours to stress the living of the higher life. It points to the Inner Way which stretches from the brain inwards and upwards to the human Spirit, one with the Supreme Self.

Selfishness is the cause of all human discontent, suffering and sorrow. Pride and egotism are the causal side of all our woes—mental obscurity, moral perversity, bodily ill health. Man seeks peace of mind, contentment of heart and well-being of body, but he takes time to learn that light and peace and joy are not to be obtained by following the impulses and inclinations of our animal nature. Real understanding comes from an increasing recognition of our own immortal soul; real security, from an expanding feeling of brotherliness; kind acts, however small, wean us away from the unconscious practice of cruelty. The light of Theosophy enables us to discriminate between the partial and the profound nature of both cruelty and kindness. Our comprehension of our own immortal nature, our attempts to be brotherly to others, deepen as we apply the primary divine virtue of dispassion or desirelessness.

The Path of the Soul is marked by the milestones of *Vairagya*. Detachment from worldly yokes creates attachment to Spirit-Powers. The light of detachment springing from the inner Man reveals to what extent our sphere of action is personal, in what measure it has become altruistic.

Mental detachment comes from the study of Theosophy. Its metaphysics free the mind from the thraldom of petty and personal ideas; dwelling on cosmic ultimates liberalizes the mind. Similarly, Theosophical ethics free the heart from the bondage of the narrow and the egotistic. When both metaphysics and ethics are used to elevate the mind to nobility and to saturate the heart with the sense of justice, compassion is felt, the universal is touched and the impersonal is experienced. The power of Compassion Absolute which energizes Nature is ubiquitous. Our mind and heart can invoke and evoke it at any place and at any hour.

The first step in living the Theosophical life is to fight against the injustice, cruelty, irresponsibility and selfishness in one's own nature. This is the soldier stage of the soul. The distinction between unrighteous and righteous war has to be seen to become a true *Kshatriya*. The perception that we suffer because of the foes within and never need to blame any man or any thing outside of us is the very first step. The Dharma of the good but worldly man prompts him to discharge his obligations and perform his duties. The *Gita* (II. 31) refers to

Sva-Dharma which energizes him to live according to the law of his own being. When purity, unselfishness and detachment are developed the soul is touching saintliness. As man's saintliness becomes more and more uniform and continuous, his study of the Science of the inner life deepens and he attains sage-like stature.

Seership is discernment; it is discernment based on the light and peace out of which sacrifices arise. The discernment of the soldier reveals the great friend, the Inner Ego. As the enemy is subdued and wisdom-virtues begin to unfold, the discernment of the saint is born—the vision of the unity of humankind leading to the practice of Brotherhood. The discernment of the sage values each constituent of the great diversity and renders aid to each from the standpoint of the whole and the all. The courage of the soldier, the purity of the saint, the wisdom of the sage, should develop *pari passu,* for the living of the Theosophical life requires an all-round development—an energetic body, a compassionate heart, a wise head. All three are the instruments of the immortal soul engaged in the service of humanity.

The motive for living the higher or Theosophic life is service of all human souls. The one and only method of right service is to endeavour to elevate the Manas and Buddhi of the Race. The United Lodge of Theosophists provides the purest and the most efficient channel for this noble task. It offers opportunity to its Associates to develop the ability to help others and to aid in the grand work of the restoration of the Theosophical Movement to its original lines. The motive for living the higher life and the motive for serving all human souls are not two different motives; they are two aspects of a single motive.

By promulgating Theosophy according to the principles enshrined in our Declaration, by volunteering to serve according to our own capacity, by ever adhering to the principle of "Thus have I heard," we will grow as we contribute to the growth of the Movement and of the individuals who constitute the Movement.

Each one of us is the Movement—a centre of Light in the company of other centres. Wherever we are, there is or ought to be a Theosophical centre. The small terrain on which we stand immediately becomes for us the centre of a boundless universe. Thus individual and collective progress is a single process because the heart of each is an atom in the great living Heart of the Universe.

Continuities

Nothing is ever really lost, or can be lost,
No birth, identity, form—no object of the world,
Nor life, nor force, nor any visible thing;
Appearance must not foil, nor shifted sphere confuse thy brain.
Ample are time and space—ample the fields of Nature.
The body, sluggish, aged, cold—the embers left from earlier fires,
The light in the eye grown dim, shall duly flame again;
The sun now low in the west rises for mornings and for noons continual;
To frozen clods ever the spring's invisible law returns,
With grass and flowers and summer fruits and corn.

—Walt Whitman

3

THE MASTERS OF THEOSOPHY

I.—THEIR LABOUR OF LOVE

The great and peaceful Ones live regenerating the world like the coming of spring; having crossed the ocean of ordinary existence, They help others, through compassion that seeks no return, to cross it.

This desire is spontaneous, since the natural tendency of Great Souls is to remove the suffering of others, just as the nectar-rayed moon of itself cools the earth scorched by the fierce rays of the sun.

—*The Crest-Jewel of Wisdom*

Perhaps the most important purpose of H.P.B.'s Mission was to revive the ancient teaching about the existence of a Fraternity of Perfected Souls, who, by special training and self-purification, have evolved those higher faculties and attained that spiritual knowledge which it will take ordinary humanity many incarnations to acquire. The truth that Mahatmas are Living Men, that They are Super-Men endowed with power over space, time, mind and matter, was once known; but centuries before H.P.B.'s era that knowledge had sunk into oblivion, both in the Occident and in the Orient. If we keep in mind that Masters are not only the most sacred of Ideals but also *Facts*, if we study and reflect on all that H.P.B. and W.Q.J. have written about Their ubiquitous nature; Their far-reaching influence; Their method of helping mankind; the Line of *Guruparampara*, the existence of the institution of chelaship—if we have enlightened faith in all this, we shall be strong with the power that flows from such faith and shall draw closer to Them.

The giving out of this teaching about the Masters cost H.P.B. dear. She was doubted, derided, calumniated, for this truth that she gave out called for a complete reorientation of men's thinking, a reversal of the accepted order of evolution from animal savagery to the present "enlightened" era. Even students of Theosophy sometimes fail to understand the full implications of this vital teaching of H.P.B.'s philosophy. It is often looked upon as being merely of academic interest, and its immense practical value for us now and here in our daily existence is overlooked. It holds out to us the sublime hope that we, too, each one of us, can take our evolution into our own hands and, with the aid of the Kingly Science and following the Lines laid down by the Original Progenitors and Teachers of mankind, transform ourselves from Atmic beings into Mahatmic Beings.

It is important for us to recognize that the Great White Lodge exists for the service of humanity, that the Masters are behind us—behind the whole of humanity in general and behind those in particular who are endeavouring earnestly and unselfishly to become Their companions and to serve Their Cause. Many are the ways in which They perform Their Labour of Love. Even in this *Kali Yuga* or Dark Age the Masters are working through many organizations as well sa with individuals, without their being conscious of the support and help they are receiving. Masters' Work is both individual and universal; Their Compassion is infinite. There are no barriers to Their assistance except such as we ourselves erect.

We are given the inspiring idea of a mighty "Wall of Protection" which the collective efforts of generations of Adepts, Mahatmas and Nirmanakayas have built around humankind and which shields us invisibly "from further and far greater misery and sorrow." Silently and invisibly They impress the atmosphere of our earth with Their Ideation and Imagination. Their Thought-Images, Their Idea-Idols, are built into the *Akasha* which pervades all space. Like air this supersensuous, spiritual ozone surrounds us, but, imperfect and earthly-minded as we are, we are not able to inhale, retain and absorb more of that ozone.

We can increase our capacity to retain and

absorb it by right study and effort at constant application of what is studied, by work and worship, by ideation and imagination centred on the Divine Life and on the Living Embodiments of that Divine Life. An active spiritual Centre has to be built within ourselves—a Centre of thought, feeling and will. We have to learn to live in that Inner Centre, to focus our attention constantly on the Great Gurus, not only in hours of study and reflection, but even while doing mundane chores, the small, plain duties of life. Not only does this exercise make us do all our work more efficiently, thus enriching life, but it also enables us to inhale and osmose more of the spiritual ozone.

Inspired by a Love of collective humanity, the Great Ones, who are all of one mind, one will, one aim and one purpose, ever aspire to awaken human souls to a recognition of their own dignity and divinity, and to impress them with the supreme and sublime fact that they, too, can, through purity and knowledge, reach the Divine status. With that purpose in view, They keep the Light of Wisdom, the Torch of Truth, ever burning in the world. In the safe custody of the Fraternity of Cosmopolitan Philanthropists is the "accumulated Wisdom of the Ages." The methods employed by Them for preserving intact this body of knowledge are unique. How the Ancient Teachings were at first imparted to early humanity by higher and exalted Beings, how they were orally transmitted from one generation of Adepts to another and preserved "within the book volume of the brain," how later they were recorded in glyphs and symbols, how still later this record was reduced to writing and, even later, studied, checked and verified by Fifth Race Adepts—all this makes a fascinating study. Where are all those writings and records today? Those Who Know assert that they exist to this day in many underground temples and secret crypts of libraries belonging to the Occult Fraternity, access to which is possible only to the few.

The Voice of the Masters is ever in the world. Never for an hour in the whole cycle of duration is Their Light extinguished or does Their Voice become dumb. Ours the fault if we fail to see that Light or to hear that Voice, engrossed as we are in the life of the personality. There are various ways in which the Holy Ones make Themselves heard. First, the Adept Fraternity, possessing an accurate knowledge of the Law of Cycles, sends a suitable Messenger, a Saviour-Teacher, to our world, whose function it is to stir up men's minds and hearts and arouse them from the sleep of *tamas* or ignorance. These messengers spread the true knowledge, more or less privately and secretly when fanaticism and ignorance are strong in the world ; the Rosicrucians, Alchemists and Fire-Philosophers, for example, did that during the Middle Ages in Europe. At other times these Messengers work openly, as Paracelsus or Mesmer did, but without revealing their intimate connection with the Adept Fraternity. But there are special occasions when a full public declaration of facts and source becomes due under the Law of Periodicity, and then the Wisdom and the Lords of Wisdom are spoken of openly. Such was the case with H.P.B., herself an Adept-Chela of a Great Guru, as also the accredited Messenger of the Great White Lodge.

From the universal and general aspect of Their Work—the uplift of humanity as a whole—the Masters proceed to the particular and the personal —Their work with individual human souls. Many have been helped, guided, instructed, inspired, blessed, very often unconsciously to themselves, by the Great Ones. They are for ever dropping ideas into men's minds about the spiritual world and the true life of the soul, as well as inciting them to good acts. Though unrecognized save by a few who have the right faculty, They are ever vigilant and watch over the progress of every pure-hearted and earnest individual, and are ready to give a turn to the key of knowledge when the time in the individual's progress is ripe. Like a mountaineer who sees from his peaks a light here and a light there, shining in the sombre valley below, so the Elder Brothers, from the heights of Wisdom They have reached, look down at our shadow-world and discover here Their natural allies.

The Masters need emissaries to do Their Work in the world, companions who learn as they serve and serve as they learn. One of the functions of

the White Lodge is to maintain the nursery for future Adepts on this, our earth. The institution of chelaship, to which H.P.B. invited the attention of the world in the last century, is an old, old one. The Great Lodge is also called the Great School, which does not have a fixed location anywhere, but all the same is composed of Teachers and taught, Gurus and chelas. The Masters are always willing to establish relationship with human souls who are ready, and to make these souls Their chelas. It is not the personality, the animal soul and the physical man, who becomes the chela, but the inner Ego or the Individuality who has earned the privilege of this connection. Inspiring Their own individual chelas, the Great Ones also awaken other human souls.

In the writings of H.P.B. and W.Q.J. we find all that could be revealed for our era on the qualifications for chelaship, the rules, regulations and stages of chela life, the plan of training of a chela by a Guru. All this knowledge has been given to us so that we may know what is expected of us and prepare ourselves for the time when we, too, shall be able to see our Teacher face to face, our Master light to light. Real chelaship, which involves conscious communication with one's Guru, may not be possible of attainment for all of us at our present stage. But each of us can and should begin now and here to prepare himself for that time. Himalayan heights are not climbed in a day. Those who climbed Mount Everest very well know that the preparations for the great feat took much more time than the actual climbing. Through devotion and aspiration, patience and resignation, altruism and service, we take the first step in Their direction, and the Gracious Ones invariably respond.

These, then, are some of the ways in which the Masters perform Their Labour of Love. Except at definite periods of the world's history when one of Their number comes out among the herd of men as their Redeemer, the keynote of Their Work is silence and secrecy. The Immortal Wise Ones have ever dwelt apart from the mass, even though They constantly watch over the progress of the world and, when Karma permits, take a hand in giving the right turn to the affairs of men and of nations. But, even when They have to come out into the midst of human life for some temporary purpose, They remain unknown and unrecognized save by a few who have the power to recognize. Thus secluded and protected, They are able to accomplish more in this skeptical age than They could in any other way.

The Masters bide Their time. Always and ever They help through the right appropriate means and no other. The inquisitive and the doubting, or those who have given but superficial attention to the subject of Occultism, often ask why, if Masters are Living Men and have the power to help, They do not give us direct aid in a greater measure. Here is the answer which Their Messenger, H.P.B., gave in the course of a conversation with Mr. Judge:—

> Look here; here's a man who wants to know why the Masters don't interpose at once and save his business. They don't seem to remember what it means for a Master to use occult force. If you explode gunpowder to split a rock you may knock down a house. There is a law that if a White Magician uses his occult power an equal amount of power may be used by the Black one. Chemists invent powders for explosives and wicked men may use them. You force yourself into Master's presence and you take the consequences of the immense forces around him playing on yourself. If you are weak in character anywhere, the Black ones will use the disturbance by directing the forces engendered to that spot and may compass your ruin. It is so always. Pass the boundary that hedges in the occult realm, and quick forces, new ones, dreadful ones, must be met. Then if you are not strong you may become a wreck for that life. This is the danger. This is one reason why Masters do not appear and do not act directly very often, but nearly always by intermediate degrees. What do you say,—"the dual forces in nature"? Precisely, that's just it; and Theosophists should remember it.

Let us evoke, each one within himself, deep gratitude for the ceaseless service of the Compassionate Ones. Their Wisdom-Compassion assuages the thirst of millions of souls. May

Their Eye as it sweeps over slumbering earth fall on many of us! May Their Hand extended in protecting love rest over our heads!

How can we, at our stage, make ourselves more deserving of help and guidance from the Lords of Wisdom and of Compassion? In what practical manner can we draw near to Them? How are we to proceed in our search for the Master? These questions will be considered in our next issue.

THE HEALTH OF THE PERSONAL MAN

A disease is not an entity....Disease is a personal event. It consists of the individual himself. There are as many different diseases as patients.—ALEXIS CARREL in *Man, the Unknown*

What is the place of health in the frame of the idea of salvation?...*Salvation can be described as the act of "cosmic healing."*—PAUL TILLICH in *The Review of Religion*, May 1946

The nature of man being complex, that part of him which is composed of soul, of consciousness, of mind and of reason is divine, and from the superior elements seems able to mount to heaven; while his cosmic and mundane part, formed of fire, water, earth and air, is mortal and remains upon the earth; so that what is borrowed from the world may be restored to it.

It is thus that mankind is composed of a divine part and of a mortal part, to wit, the body. The law of this dual being, man, is religion, whose effect is goodness. Perfection is attained when the virtue of man preserves him from desire, and causes him to despise all that is foreign to himself.—ASCLEPIOS (From "On Initiation" in *The Virgin of the World*)

Disorderliness in outer habits bespeaks the disorderliness of the mind. But between mind and body there are the nerves of Nature called elementals. Some of them are the deities presiding over our bodily senses and organs. Without them works cannot be performed. This nerve-stuff of Nature is living and conscious like all other things in the cosmos. Our human thought, will and feeling draw the nature spirits to us, and these intelligences so drawn play an important part in our everyday life—in bad moods or in exultations; in quick or delayed execution of duties; in moulding habits of order, neatness and accuracy, or of higgledy-piggledy, in dress or on desk, in eating and drinking, in writing a letter or making up a balance-sheet. These elementals or nature spirits are intimately related to our *skandhas*.

Skandhas form the personal man. By his thought, will and feeling each one stamps on the nerve-stuff or nerve-essence which he draws to himself his own mark or monogram; thus we create our own *tanhaic* elementals. The personal man may be accurately described as lower or Kama Manas, attracting and holding the *tanhaic* elementals. But the Manasic factor in lower Manas is a radiation from the higher, *i.e.*, the individual Ego, one with the Atma-Buddhic duad. There is between the two Manases, the lower and the higher, the bridge made up of the aspirations of the lower mind for the company and guidance of its parent. But, enmeshed as we are in *tanhaic* elementals, those aspirations are not heeded; so they become silent, and in the progress of time become atrophied. These aspirations not only are the force which enables the lower Manas to extricate itself from bondage to the *skandhaic* elementals; they also, when properly cultivated, become the foundation of the higher life.

What are our aspirations? Aspirations are twofold—higher and lower. First, there is the upward movement of the lower mind toward the higher life and the response from the higher. This is higher desire and is rightly called aspiration. Secondly, there are the yearnings of kama, the lower desires, which run to the sensorium, and get response in terms of attrac-

tion or aversion for the myriad objects of the world, the flesh and the devil. No one can ascend to a high altitude without breathing rare air; no one can touch mud without being dirtied. Thought, will and feeling, or ideation and imagination, are at work in both types of aspirations. Impulses and fancies are connected with lower desires; pure ideation and imagination, with the higher aspirations.

Because lower Manas, though mostly hidden in the activity of the lower elemental lives, *is* the higher Manas, stimulated and drawn to it by the desires, it is capable of responding to the higher.

As Kama absorbs our thinking today, the elemental nerve forces of Nature, attracted by Kama, derive sustenance and strength from some of our Manasic quality. Again, on a higher plane, Manas is ensouled by Buddhi. Buddhi is unconscious on the lower plane, but Manas is conscious. It is the "conscious principle of the monad, Atma-Buddhi." When Manas becomes active on this plane, then is the Christ born in us.

At our stage aspirations die quickly because we do not vitalize them by thought; and the Spiritual Will, the power of awakened Buddhi, is weak, when not absent. Therefore we must deliberately strengthen our aspirations with the help of the mind; we should impress the desire nature with right thought, and then act out our aspirations in the body built by food. Images left in the mind become atrophied. Aspirations not nourished continually, weaken and die.

Good aspirations are the foundation stone of the higher life. Our everyday life is made up of inner desire-thoughts expressing themselves in words and deeds and affecting the outer environment. Our aspirations properly nourished by study, reflection and good company tend to brighten up our environment by the improvement of our *tanhaic* elementals. Our growing higher aspirations find a mirror in our *skandhas,* and it is necessary to clean the mirror and keep it properly polished.

Our *skandhas* reflect themselves, and make us decide what food we shall eat, what clothes we shall wear, what exercise we shall take; our speech and silence result from our *skandhaic* tendencies and affect our breathing, our ideation, our imagination. It is our aspirations affecting our ideation-imagination which should guide us, which should improve the rhythm of our breathing, of our speech and silence, and indicate how to exercise the body, what clothes to wear and what food to eat. Let us, therefore, consider the right purpose and correct service of food, dress, exercise, breathing, attention, so that our higher aspirations gain nourishment on this plane of waking life.

Theosophy teaches us to control our *skandhas* —to train them by proper education. Occultism points to four pairs which play a useful part in our effort at what may be described as curbing the *skandhas.* These are: (1) food and dress; (2) exercise and breathing; (3) attention and sleep; and (4) ideation and imagination. The first two deal with the outer or material aspect of the *skandhas,* the last two, with the inner and psychological aspect.

The moral basis for the practice is succinctly reflected by the Mirror of Magic thus:—

Longing for Purity the heart cries as the frog cries for rain. Let not the longing bring forth a drought that famishes or a flood that devastates. Drought is of the womb of the miser; waste-thrift is the father of the flood. Both rob Nature. They become matricides. Truth is the soul of Purity. Long for Truth: learn from her silent and sacred lips how purity can be attained.

Longing for Truth the heart cries as the bulbul cries for its mate. Let not thy Memory of Truth stay away from thee. Truth is the Pati, *lord and husband; memory, the* Patni, *the wife who follows. Truth ever is—Forget thou the false and memory of the True will spring up.*

Longing for Memory thou art like the earth-bound slave yearning for the azure akasha. *Turn thy gaze heavenward. Look on and watch with vigilance and attention, zeal and zest. Contemplate the vault of Great Memory, so far, far away. Graciously will it descend to the crown of the head, to the cave of the heart.*

Be vigilant. Remember Truth. Attain Purity.

I.—FOOD AND DRESS

Eat not the food proscribed, but use discretion
In lustral rites and the freeing of the soul.

—*The Golden Verses of Pythagoras*

The Master said, "The dress and the one worn over it do not take the place, the one of the other, it being intimated to the people thereby that they should not trouble or interfere with one another."

When a superior man puts on the dress of his rank, he sets it off by the demeanour of a superior man. That demeanour he sets off with the language of a superior man; and that language he makes good by the virtues of a superior man. Hence the superior man is ashamed to wear the robes, and not have the demeanour, ashamed to have the demeanour, and not the style of speech; ashamed to have the style of speech, and not the virtues; ashamed to have the virtues and not the conduct proper to them.—CONFUCIUS

In food, as in all else, a person is inclined to *tamasic*, *rajasic* or *sattvic* types according to his bodily temperament, which expresses the nature of the lives of his body. On the physical plane we recognize the value of certain foods and the harmfulness of others from the point of view of physiology and its knowledge about the health of the body. But in actual practice most people go by the inclination and urge of the palate, its likes and dislikes. Our modern knowledge has its own values for different foods. It also recognizes hygienic values in the preparation and serving of food, but its knowledge of the principles of hygiene is very limited. Modern men and women know next to nothing about human magnetism, its properties, nature and functions. The hygienist knows about physical cleanliness, but does not even suspect the existence of magnetism and the necessity of magnetic purity. Similarly, we do not consider the inwardness in preparation of food; we think of it only as something which should satisfy the palate or hunger. When we endeavour to practise the Esoteric doctrines of our philosophy we consider and value foods differently. Food is living —even a dead carcass is living. Food is made up of elemental lives. Our physical body is named *Annamaya Kosha,* the sheath of food; food makes the body, transforms it; deterioration or improvement of the health and sensitivity of the body depend on food in a great measure. Order, cleanliness, attention to detail, are necessary in all the stages of preparing food and eating it. Order implies, philosophically speaking, mathematical and geometrical proportions, and the slovenly or egotistic mind ignores such fundamentals. Food must be regarded as a gift of the Self to the body, and so must be taken in the right way, at the right place and time. Is the body feeling grateful for the gift?

Modern knowledge takes a very much mistaken view of food and misleads masses of people. This mistake is admirably described by Roy Walker in his informative and valuable pamphlet, *Bread and Peace*:—

Modern nutritional science treats the human body as an economic unit, a house to be set in order, but not for any particular occupant; the dweller is a hypothesis formally referred to another department. The nutritionist will provide the prefabricated body; soul, if such there be, must adjust herself accordingly.

But the true use of food is to minister to the well-being of the whole man, to contribute to the ideal of a healthy mind in a healthy body. The first simple rule of that hygiene is not to feed one at the expense of the other. Just as the mind and spirit provide the most delicate checks and balances to adjust the physical sex instinct to choice of an appropriate partner, so mind and spirit are meant to inform the bodily appetite for food, so that the material that is transubstantiated into our very flesh shall be wholly appropriate to the personality. There is such a thing as dietetic promiscuity, and it is as dangerous to the higher human integrations as sexual promiscuity. The remarkable energy of such men as Gandhi was, as Shaw and Cripps are, is not due to a larger intake of protein or vitamins—they certainly take less than the average consumer—but to the

simple fact that imagination and body sit down at the same table and both are nourished. There is no need to dissociate imagination from act, to repress imaginative knowledge of slaughter and physical revulsion at the thought of consuming flesh and blood.

The Abidhamma (Book VII) speaks of four kinds of food: (1) material food; (2) sense-impression food; (3) mind-volition food; and (4) consciousness food. And Krishna in the *Gita* says: "I associate with the upward and downward breathing, and cause the four kinds of food to digest." (XV. 14)

All this is true of dress as well. The attentive mind looks upon the body as a miniature copy of the whole universe. The characteristic of even the visible universe is law and order. So also the outer manifestation of oneself, *i.e.*, clothes, must be orderly, clean and proper. Otherwise one is not imaging forth the Divine.

Just as so-called yogis and fakirs pay no heed to the well-being and training of the body and even torture it, so also some students of Theosophy are careless of their garments. The principles of utility, propriety, appearance and so forth are involved in our apparel, which, as the great master of human nature said, "oft proclaims the man." The great Confucius has some very wise things to say on this subject, which Theosophical students will do well to study and to apply.

There are robes for the holy rites of initiation into the lesser Mysteries, derived from the Shangna Robe of the greater, which a footnote in *The Voice of the Silence* describes as "'the initiation robe' of the Neophytes"; again, it refers to the vestures or the great *kayas*. Freemasonry has its symbolic garments for its numerous degrees—a remnant from older institutions of mystic learners. Should not the Theosophical student reflect on what is implicit in the above for him? If the neophyte has to have a special robe for his initiation, if the greater and the lesser Mysteries prescribe an appropriate costume, does not the work on the U.L.T. platform require something along this line from the worker? Should not the dignity and inner reality of the U.L.T. meetings be taken into account by every Associate who attends the meetings?

The texture of cotton cloth is different from that of woolen cloth; but who takes into account the magnetic quality of cotton or wool, and again of silk? People pay attention to a well-fitting costume, and it is right that they should; for the cold season people use wool; for summer, light cotton; but what about the psychic cold and heat of the wearer? Does not the magnetism of wool, cotton or silk affect it? Why is red considered a hot colour? Why did Buddha select yellow for his own robe, and prescribe for his monks the wearing of the yellow robe? Has the orange shade of the *sannyasis'* clothes any meaning? Such questions are dangerous from one point of view, for very often people, including students of Theosophy, focus their attention on outer things and miss out on essentials, forgetting Ben Jonson's true adage—"Apes are apes though clothed in scarlet." How true are the words (and what profound words they are) of the Buddha!—

> What avails thy matted hair, O fool? What avails thy deer skin? Outwardly you clean yourself, within you there is ravening. (*Dhammapada*, Verse 394)

The principle to be adopted by every Theosophical practitioner is succinctly laid down by W. Q. Judge in his letter to his London friends printed in the second volume of *Letters That Have Helped Me* (Indian ed., pp. 73–78; Los Angeles ed., pp. 69–73).

This pair of food and dress, let us remind the reader, like the second pair of exercise and breathing, is outer and objective and must *follow* the subjective development related to attention and sleep, ideation and imagination.

THE SENTIENT DAGGER

[The following is reprinted from *The Path,* Vol. V, pp. 180-5, for September 1890.—Eds.]

In the boudoir of a charming woman of the world, this tale was told to me. If you do not believe it, I shan't blame you. Even now, I can hardly believe it myself.

The boudoir was a strange one for a woman. With Nina Grandville the unusual was always to be found. She was like, and unlike, other women. On the surface, *grande dame de par le monde.* Beneath that polished surface, which afforded no hold to the cynic claws of her own sex, who shall say what swift dilation of the nostril, what smouldering fire of the eye, what scorn in her walk amid the crass, material crowd might not confound the observer? Distinguished by a quiet elegance, the surface woman was accepted by all save the philosopher and the fool. I have always been a little of both. As I looked at the tiger skins, the panoplies of weapons, the savagely grotesque bronzes of her boudoir, refusing to blend with crown Derby and plush *poufs à la mode,* I wondered, for the thousandth time, more or less, over that hidden nature to which this admixture must be the key. The late Grandville, remarkable only for *fadeur* and a keen taste in sauces, was never responsible for it, I was sure.

Waiting there for the lady, my eye wandered down a sunbeam, its quivering point touching an object hitherto unnoticed by me. It was a small dagger, sheathed in bronze, with a figure of Mephistopheles holding up a wine cup, while he mocked and sang, upon the handle. The impish deviltry of the little figure attracted me. It hung upon a velvet disk just above Madame's lounge, and when I unsheathed the blade it was a slim, oval-shaped bar of steel, sharp on both edges, with a wasp's sting point. A lovely bit of steel with only one defect where a dark stain marred the blue polish of the blade. Mrs. Grandville appearing at the moment, I held the dagger out to her, remarking: "What a pity to let such a weapon rust. Do let me have it cleaned."

She stood in the doorway, grasping the curtain, her lithe undulation arrested by my words. She turned from red to white—a fiery, luminous whiteness—and from that to ashy grey. Her throat quivered, but no words came. Her nostrils dilated, she went white again, her grand figure expanded, towered; by some subtle alchemy of nature the woman seemed to turn tigress before my eyes; in a bound she was at my side, clasping my wrist, and our eyes burned, each into the other's. As a spectator of some great natural upheaval, it did not occur to me to say anything. I held my breath and the dagger while we sounded one another a long moment. In her gaze I saw only a fierce question. What she saw in mine must have satisfied her, for she relinquished my wrist and seated herself with a shrug and a laugh.

"Certainly, Lord Hatfield; take it to every gunsmith when you return to town and ask him to remove the stain. You will find that most of them know it. If they succeed I will pay them any price they may ask. And to you I will give one of the rarest things on earth, a woman's loyal and profound friendship."

While she spoke I had been looking at the stain on the blade. It somehow affected my brain with a kind of heat and tumult. I attributed this effect to the blade because of some emanation proceeding from it, like a hot and jarring mist, which blurred the mockery of Mephistopheles. Altogether, I was wrought up beyond my usual mood. So I looked full at her, saying:

"Suppose I wanted even more than that? Suppose I wanted what is less rare, but closer, more human—a woman's love?"

I don't think I had known that I loved her until then, but I took a quick advantage and threw all my newly-found heart into my voice. Her eyes shone, then contracted; one saw she was happy, then sad.

"In that case I—I should tell you the tale of the dagger," she replied.

"Tell it to me, then."

"It is not easy, Hatfield."

"Say it is impossible, but tell it. Strong tasks are set to the strong. You are very strong."

A pink flush suffused her pallor at my praise. I have seen rosy sunrise clouds flit over the Jura snow peaks so. But in her eyes was a piteous dread.

"Tell me," I entreated again.

"That you may laugh?"

"That I may learn."

"Learn? What?"

"What a woman's soul is, when it is real."

She studied me briefly; then she plunged into this tale:

"I will tell you. When I have done, you shall pronounce the verdict, 'Guilty,' or 'Not guilty.' A horrid weight will be lifted from me. My mind will not revolve about it any more, like a trapped rat in a wheel. To know how a sane mind judges my moral status—this is the relief you offer me. It is a real and terrible thing I am about to tell you, but the majority of persons would call it a phantasm of the mind. Only the very sane can admit the reality of subjective phenomena. Few know that the unseen is more real than the seen. That stain is on the dagger, plain to every sight, but the ethical cause of it would be denied by most men and women.

"Before my marriage with Mr. Grandville, I lived with my mother in Italy. You know she was a Florentine. I had artistic talent and studied under Luigi Fiamamente, an artist of reputation. I became engaged to him. My cousin, Lavoisini, studied with me, and in view of these circumstances my mother's chaperonage often relaxed. What happy days those were! We were young, full of life and health, aspiring to high ideals, pure as daybreak. Ours was the blissful confidence of innocence, ignorance. It was disturbed. It was disturbed indeed.

"One day, as I painted, I heard a footstep coming up the long flight of stairs leading to the studio. Leisurely, emphatic, elastic, confident, it came on and on. Louder, more aggressive, self-assertive by the time it reached the studio door, I felt that an enemy stood there. The man who entered completed my instinctive dislike. In his auburn hair, his ruddy cheeks, his massive but supple form, scarlet lips and hawk-like, contemptuous eyes, the lust of life was exemplified. He came to buy a picture. He remained to insinuate the poison of materiality into our hearts. Into mine, hatred. Into Luigi's, fascination. He said that the artist refreshed him like spring water. At the bottom of the clearest human nature you may stir up mud if you will. The spring became polluted. Luigi became unnerved, listless, hollow of eye and cheek in a few days. He sought me less; when he did, he treated me with apologetic kindness. Marshall—so the stranger was called—appeared interested in me also. I repulsed him without disguise. He said that, since I would not receive him, he must content himself 'with our Luigi.' The words were a veiled threat. He soon held my poor boy as in a vise. Steeped in material pleasures, he winced under Marshall's contempt of all finer feeling; his ideals were rendered ridiculous, his virtues contemptible, but he submitted to the influence. I was not able to remonstrate. I was so young, you see; I could hardly define what had happened. But I hated Marshall. The hatred grew. It reached a climax one day when I found Luigi prostrate on the studio floor, his body convulsed with sobs. I begged him to tell me what had happened. He only muttered that it was too late. I told him it was never too late for truth and love. He replied that he had neither; he did not even desire them. His face, aged and lined, his wasted frame, his dimmed eyes, all confirmed his words. 'Hateful as is the gulf where I have fallen,' he said, 'I do not wish to leave it. Outside of the sensations it affords, I am a dead man. Even while I lament, an interior voice mocks me and assures me that my thirst for the lowest forms of pleasure is unslaked, that I shall soon enjoy them again, and with *him*, even as he enjoys partly through me. This promise delights me. Go, Nina; go.'

"Terrible words for a young girl to hear! I left him, loving him more than ever. I shut myself in my room, planning his release, nursing my detestation of Marshall. I did not perceive that he had thus infected my mind also. While I

thought out various plans, all at once I seemed to see Marshall lying upon the studio lounge, where he took his noon siesta, after an opium cigarette. Above the lounge this dagger always hung. And then I seemed to see it planted in his heart. This picture delighted my fancy. A spark lit and flamed in my brain, while I mentally contemplated it. Then I laughed aloud. A new thought had struck me. There was a private passage way connecting our house and the studio. At noon, every one was asleep. And—why not? *Why not?* Something seemed to harden, inside of me. I rose like one refreshed. I was young and strong. I loved Luigi. I would free him.

"Well; the day and the night passed somehow. Through the long hours I revelled in a mental picture of a dagger stained with blood. Life, for me, seemed to end with Mephistopheles sneering above a dead man's heart. Noontide found me in the studio; Marshall lay there, asleep. I felt as cool and as hard as a rock. I leaned over him, took the dagger from the wall, unsheathed it, planting myself firmly upon my feet. The sleeper turned towards me, smiling in his lethargy. I smiled back. I raised my arm, looked at the weapon to guide my aim. Heaven! What was that I saw upon the blade? What was the deadly stain? Whence came those drops of blood? The blade had a voice. It yelled MURDER at me. The air resounded with crisp tongues that took up the cry. I shrank. I cowered. I fled.

"Back in my room again, alone with the dagger, I tried frantically to remove the stain. I could not. The silent witness of my moral guilt remained. Marshall walked the streets, but I was a murderess. The thought was the deed; it lived, even though the final blow was wanting. I saw this, but I would not believe it. I stole to the studio and hung the unclean thing upon the wall again, quaking with fear lest some one should unsheath it and expose that eloquent stain."

She sobbed a moment, hysterically, from exhaustion.

"I will not keep you much longer. While I lingered, my cousin came in. I burst into tears at sight of him. He led me before Luigi's best work; it was cut to pieces with a palette knife. 'It is Marshall who obsesses him,' he said; 'Can nothing be done?' I shook my head and gazed at the dagger on the wall; hate was in my heart, together with the rage of impotence. His eyes followed mine; they dilated, then remained fixed. After a while I left him, still staring at the dagger.

"Next day the city rang with news of Marshall's murder. Later, my cousin was arrested with the dagger in his possession. He seemed benumbed, dazed, and did not defend himself. At the trial he admitted his guilt and said that the dagger had a blood stain upon it and a voice came from it, urging him to kill. Some thought him crazed. Others believed that he affected mental disorder to escape extreme punishment. He did escape that, having always been a gentle, peace-loving soul. They sent him to the galleys for life. Before going, he gave me the fatal dagger. 'You know its power,' he said; 'keep it safe from human eyes.' In a short time, he too was dead. My heart seemed dead also. My love for Luigi was gone. The shocks had sobered him. Perhaps we might have raised one another, but we were both too tired to feel. Mamma brought me to England. The rest you know. And now, who murdered Marshall?" She rose to receive my sentence. "What do you say? Guilty or not guilty?"

I said nothing. With the force of that extraordinary tale upon me I stammered some consolatory commonplace and said I must have time to think. I got away to my rooms in town; the dagger was still in my hand and my brain felt light as a feather. I fell asleep from sheer exhaustion. Late next morning I awoke, right as a trivet, clear as a crystal, and all the cobwebs swept from my brain and my practical commonsense restored. My thoughts ran somewhat thus:

"Guilty? Poor girl! How should she be? The melodrama of her mother's blood is in her. Social strain has made her morbid. I'll tell her so. I'll tell her I love her by Jove, and we'll go on a wedding tour to Norway. No air braces one up like that." With such thoughts I tubbed, dressed, took breakfast, and drove to my gunsmith's. I wanted to take her the dagger, clear

and clean. The man said he could do it, then he was puzzled. Finally he said it couldn't be done, so I had to renounce that little plan. I was soon on my way out to Windsor, but concluded to walk through the park to calm myself, for I was as full of ardour as any lad, dreaming God knows what dreams of love fulfilled. Something rustled near me. There, beneath the branches of an oak, I saw a stately stag of ten, gazing at me. The next instant he turned to run. The hunter's thirst for prey must have taken me by the throat. I ran after him, feeling for some weapon; something flew from my hand; he fell; there was a dagger in his palpitant side, and Mephistopheles leered at me, while all the little voices of the wood cried, "Guilty! Guilty! Guilty!"

I got home somehow. And I never again saw Nina Grandville. Between us there seemed to be the shadow of a crime. Absurd, if you will, but my soul gave the verdict "Morally Guilty." And I could not argue it down.

Somewhere about the world is a small bronze dagger, with Mephistopheles on the hilt and a stain on the blade. Let no man possess himself of it unless he desires to kill. It has been steeped in thoughts of crime until it has become an entity whose life is hatred, whose impulse is murder.

J. Campbell Ver Planck

THE OCCULT POWER OF SOUND

The recent mob hysteria provoked in Britain and the United States by the hypnotic rhythm of "Rock 'n' Roll" seems to show the incompleteness of Congreve's declaration that

> Music hath charms to soothe a savage breast,
> To soften rocks, or bend a knotted oak.

For *this* music seems, on the contrary, to arouse the savage dormant in the human breast. According to press reports, some teen-agers among cinema-goers in Britain were so excited by the rhythm of the music in a recent film, "Rock Around the Clock" (now being shown in India), that they were seized by a mad urge and smashed everything within their reach. In the first half of September, it is reported, more than 60 youths appeared in police courts, charged with participating in disturbances inside the cinemas where this film was being shown. These disturbances have led more than a dozen cities and towns to ban the film, as also the "Voice of America" to exclude this music from its broadcast programme, to avoid, a writer suggests, "poisoning the ears of overseas listeners." The *Times* correspondent in Washington reports:—

> Outbursts of violence spurred by the heavy, pulsing beat of this latest derivative of Negro blues, by the moaning suggestiveness of most of its songs, have occurred all over the country. Scores of young people, and sometimes their elders, have landed in hospital; dance halls have been wrecked; and perhaps one of the most revealing sidelights has come from a piano tuner—for the first time in his long career, he told his colleagues, he had seen one of the thick bass strings of a piano snap by the flailing beat of "Rock 'n' Roll." Civil authorities and anxious parents, from California to Boston, have taken steps to ban public performances which, in the words of one commentator, "do for music what a motor cycle club at full throttle does for a quiet Sunday afternoon."

Several attempts have been made to explain these strange outbreaks; but not one, apparently, has given the right answer to this tidal wave of violent emotion created among youth by this exotic piece of music. The explanations offered must all seem inadequate as long as the potentialities locked up in sound and music are not recognized. Music, according to Herbert Spencer, must rank as the highest of the fine arts—as one which, more than any other, ministers to human welfare. And a Great Teacher has called music "the most divine and *spiritual* of arts." But here we see what is called "music" functioning as the devil's handmaiden to create confusion and disorder! This seeming contradiction can be resolved only when we are able to see that the power of sound can be turned to evil as well as to good uses.

Music is shown by H.P.B. in *The Secret*

Doctrine (I. 293) to be an aspect of *Mantrika Shakti*. She says of this *Shakti*:—

> The influence of melody is one of its ordinary manifestations. The power of the ineffable name is the crown of this Shakti.

Have we not read of the wall of Jericho being cast down by the synchronized trumpet blasts of the Hebrew priests and the shouts of Joshua's host? (*Joshua*, VI. 20)

Madame Blavatsky explains in *Isis Unveiled* (II. 410–11):—

> The Vach of the *mantra* is a spoken power, which awakes another corresponding and still more occult power, each allegorically personified by some god in the world of spirits, and, according as it is used, responded to either by the gods or the *Rakshasas* (bad spirits)....There are words which have a destructive quality in their very syllables, as though objective things; for every sound awakens a corresponding one in the invisible world of spirit, and the repercussion produces either a good or bad effect.

Interesting also in this connection are these words in *Shelburne Essays* by Paul Elmer More, which deal with the mysteries of music:—

> Great music is a psychical storm, agitating to fathomless depths the mystery of the past within us, or we might say that it is a prodigious incantation. There are tones that call up all ghosts of youth and joy and tenderness;—there are tones that evoke all phantom pains of perished passion;—there are tones that revive all dead sensations of majesty and might and glory,—all expired exultations—all forgotten magnanimities. Well may the influence of music seem inexplicable to the man who idly dreams that his life began less than a hundred years ago! He who has been initiated into the truth knows that to every ripple of melody, to every billow of harmony, there answers within him, out of the Sea of Death and Birth, some eddying immeasurable of ancient pleasure and pain.

Naturally "Rock 'n' Roll," the offspring of "swing" and jazz—"of Cerberus and blackest Midnight born"—can reflect only pain and misery. With its emphasis on noise and "blues," with its yells and the contortions that seem its natural accompaniment, this "music" truly reflects the insecurities of the present age. Its appeal to the sex instinct, the compelling beat of its weird, savage, jungle rhythms, brings out the ape in man, particularly perhaps in maladjusted youths.

The Aryan Path drew attention in its October 1955 issue (Vol. XXVI, p. 435) to a point made by Dr. V. Raghavan in his contribution to *Music in Education*, published last year by Unesco—that if music of the higher type was potent for the stilling of human passions, low, voluptuous music might excite and inflame them; the Indian scriptures condemned it.

The film, according to one psychiatrist, is merely "the excuse, the spark which fires an explosive mixture of sex, aggression and a deep inferiority." The causes for these outbreaks of disorder may, however, lie much deeper than "excessive stimulation of youthful instincts" by a harmful film. "Where there is no vision the people perish." What lies at the back of the problem is partly the troubled consciousness of large numbers of aimless youths, many of whom grew up during the war in disrupted families, and whose minds have been distorted by a plethora of unwholesome films and television features, comics and crime fiction. This is the charge of dynamite; the threat that it holds is not altogether removed by the banning of a particular film, though this may be very desirable. It might at least deny an immediate spark to the waiting fuse.

GOD AND MAN

In this age of transition the concept of God and of the meaning of life are also changing. The idea of a personal God, or a pseudo-spiritual creator, the creator of good and evil, to whom man has to render account, is gradually being given up. We are now at the intermediate stage. We have overthrown the personal-God idea and are faced with the concept that man is the creator of his conditions. But we do not fully accept this view because it necessitates a belief in re-incarnation, and we consider the present life to be the only one we have lived and look only to the immediate future. Hence we are steeped in materialism. Man can destroy the world and every living thing; whether or not he shall do so is in *his* hands, not in those of any God.

Similarly, we are moving away from the concept that during life man earns an eternity of happiness or an eternity of torment, to the concept that life is a school where man learns to act as the divinity he really is, so that he may attain the true stature of a divine being working with Nature, full of compassion and having the knowledge of Universal Law. At present we are at the intermediate stage where life has no meaning save the struggle for *present* happiness, since there is no "after" life, no goal, nothing but cessation when the body dies.

Yet there are those, not only of the past but also in the present, whose lives and thoughts show us the way out of this negation of God and of a purpose in life.

Dr. Julian Huxley, the scientist, wrote some years ago in *The Uniqueness of Man*:—

> Natural science has pushed God into an ever greater remoteness, until his function as ruler and dictator disappears....
>
> Religion, to continue as an element of first-rate importance in the life of the community, must drop the idea of God or at least relegate it to a subordinate position.
>
> The disappearance of God means a recasting of religion, and a recasting of a fundamental sort. It means the shouldering by man of ultimate responsibilities which he had previously pushed off on to God.

But if God's position as ruler and dictator has disappeared for the scientist, has it disappeared for all classes of men? Since man is not only brain and intellect but also heart and feelings, can God be found by heart and feeling?

Max Plowman, who died a few years ago, wrote that "God is knowledgeable only through the perception of love." Love-compassion, science-usefulness, are but two aspects of man and of life. Above them is the capacity to understand, to synthesize, to experience. Experience enables us to love and be loved, to be compassionate and grateful for the compassion extended to us, to gain knowledge and know how to use it for the benefit of all. Max Plowman wrote:—

> ...thought is thought, and experience is experience....It is possible to pass from thought *to* experience; but the crucial matter is experience, for that experience means *unification*, whereas in thought there is always subject and object; the thinking individual and the thing thought.

How true it is that experience is the unifier! Experience brings men together in times of general suffering, such as war, or great tragedy, or great heart-rejoicing. It brings about union with the Spirit, the mystic union which makes man experience the Divine and become one with It. The art of true living consists in identifying oneself with the sufferings of others, while retaining the knowledge of how to help—retaining the knowledge of oneself and of all that has been experienced, while the heart focuses it on the sufferer. This is the way to attain the final goal of Renunciation, when all that has been experienced in countless lives is used to alleviate the sufferings of those other units which form mankind.

How can we begin to experience God?

Each one must find God for himself. No one can find Him for another, for to find Him is to experience Him, and no one can experience anything for another.

We fail to find Him perhaps because we do not make a proper attempt, or because we attempt to find Him in the without and look for Him

with fear—for it is the "without," the unknown, that we tend to fear. Everything outside of ourselves is the without, and because of our fear of it, wars, hatred and jealousy arise.

If the old teaching which Max Plowman repeated is true, if "God is knowledgeable only through the perception of love," then we can never reach Him if we look for Him in the without. We must look within ourselves. Have we not been taught: "Look inward: thou art Buddha"? Perhaps we should first understand what love is. It is a fundamental quality of all life, from the turning of the plants and trees towards the sun, to the mother-love of the animal and the love of the mystic for the Divine. "Any idea we may have of God," says Max Plowman, "which does not *spontaneously* call forth our hearts in love, is not a true idea of God at all."

Though love is within, its characteristic is to turn without. Arising in the inner quietude of the heart, it rays outwards and thus binds the inner and the outer into one. Recognizing love to be within ourselves and seeing the response to it from the outside, we realize the fundamental unity of all beings—and this is realizing God. We see the God seated in the hearts of all. Plowman, from the depths of his experience, wrote:—

> God *really* and *truly* exists in you—in every human being I have ever made contact with. I live to see the face of God in them. What else in the wide world should I care for—if not for the increase of that vision of God?—It lies in *me* to make that God appear or disappear.

How can we, when we look at people, see God in them? We must tackle the question first in our mind. Max Plowman wrote:—

> God desired form so he became incarnate and it isn't enough for us to recognize his spirit at work in creation—it isn't enough to recognize the creative power of love, we've got to see his work in form and say that *it is good*. [Italics ours]

The universe as the form of God *is* good; its laws *are* perfect. We must not think, "Man is vile." We must learn to see that underneath the apparent vileness there lies hidden in each of us a core of love. We should never forget that though the storms rage, they will pass, and the sun will shine on us again. Even if atomic warfare should ever develop, life cannot be destroyed, and from the man-made ruins Nature will once again make the earth fair. The sun does not complain; it keeps on shining, when it can on the earth, and when the clouds come in its way, those clouds themselves receive its rays. It shines on the just and on the unjust, impartially. At times it destroys, but only to rebuild better and fairer.

Does all this sound meaningless to our cold hearts today? Let us have faith. Max Plowman, who, let it be remembered, did not lead a life free from great depths of suffering and sorrow, could say:—

> The truth is, of course, that faith never fails anyone, but we fail faith through ignorance and hardness of heart....we [should] consult the heart as the mind's Bible....

Science will help us to get rid of ignorance; love will soften our hardness of heart, until we can say with Plowman:—

> I only know God as the ultimate of all heart's desire.... I want God comprehended in the world—God worshipped through his works....

When our heart and mind work in unison, when our Buddhi and Manas are united, we are following the Religion of Works; we have transmuted knowledge and motive into works.

> Seek this wisdom by doing service, by strong search, by questions, and by humility; the wise who see the truth will communicate it unto thee, and knowing which thou shalt never again fall into error, O son of Bharata. By this knowledge thou shalt see all things and creatures whatsoever in thyself and then in me. (*Bhagavad-Gita*, IV. 34-35)

Truly we must know ourselves first; then "by the similitude" found in ourselves we shall see "but one essence in all things, whether they be evil or good."

DEVACHAN

[The following article by Mr. Judge is reprinted from *The Path*, Vol. VII, pp. 369-72, for March 1893.—Eds.]

A correspondent writes to say that there seems to be some confusion or contradiction in theosophical literature and among theosophical writers in respect to the length of time a person stays in Devachan, and cites the statement by Mr. Sinnett that the number of years is 1500, while I am quoted as giving a shorter time. Two things should be always remembered. First, that Mr. Sinnett in writing on Devachan in *Esoteric Buddhism* was repeating his own understanding of what Mme. Blavatsky's teachers had communicated through her to him—a copy of each letter being kept and now accessible, and he might very easily make an error in a subject with which he was not at all familiar; second, that only the Adepts who gave out the information could possibly know the exact number of years for which any course of life would compel one to remain in the Devachanic state; and as those Adepts have spoken in other places on this subject, the views of Mr. Sinnett must be read in connection with those superior utterances.

There is in reality no confusion save in the way different students have taken the theory, and always the mistakes that have arisen flow from hastiness as well as inaccuracy in dealing with the matter as a theory which involves a knowledge of the laws of mental action.

In *The Key to Theosophy*, pp. 143 and 158,[1] H.P.B. says, "The stay in Devachan depends on the degree of spirituality and the merit or demerit of the last incarnation. The *average* time is from 1000 to 1500 years." . . . "Whether that interval lasts one year or a million."

Here the average time means "the time for the average person who has any devachanic tendencies," for many "average persons" have no such tendencies; and the remark on p. 158 gives a possible difference of 500 years. This is exactly in accord with the theory, because in a matter which depends on the subtle action of mind solely it would be very difficult—and for most of us impossible—to lay down exact figures.

But the Adept K.H., who wrote most of the letters on which Mr. Sinnett's treatment of Devachan was based, wrote other letters, two of which were published in The Path, in Vol. V in 1890, without signature. The authorship of those *Notes on Devachan* is now divulged. They were attributed to "X." He says:—

"The 'dream of Devachan' lasts *until Karma* is satisfied in that direction. In Devachan there is a gradual exhaustion of force.

"The stay in Devachan is *proportionate to the unexhausted psychic impulses* originating in earth life. Those whose attractions were preponderatingly material *will be sooner brought back* into rebirth by the force of Tanha."

Very clearly in this, as was always taught, it is stated that the going into Devachan depends upon psychic (which here means spiritual and of the nature of soul) thoughts of earth life. So he who has not originated many such impulses will have but little basis or force in him to throw his higher principles into the Devachanic state. And the second paragraph of his letter shows that the materialistic thinker, having laid down no spiritual or psychic basis of thought, is "sooner brought back to rebirth by the force of Tanha," which means the pulling or magnetic force of the thirst for life inherent in all beings and fixed in the depths of their essential nature. In such a case the average rule has no application, since the whole effect either way is due to a balancing of forces and is the outcome of action and reaction. And this sort of a materialistic thinker might emerge to rebirth out of the Devachanic state in about a month, because we have to allow for the expending of certain psychic impulses generated in childhood before materialism obtained full sway. But as every one varies in his force and in respect to the impulses he may generate, some of this class might stay in the Devachanic state one, five, ten, twenty years, and so on, in accordance with the power of the forces generated in earth life.

For these reasons, and having had H.P.B.'s

[1] Second Indian edition, pp. 143 and 156.
—Eds., *T.M.*

views ever since 1875 on the subject, I wrote in PATH, V. 5, 1890, p. 190,[2] "In the first place I have never believed that the period given by Mr. Sinnett in *Esoteric Buddhism* of 1500 years for the stay in that state was a fixed fact in nature. It might be fifteen minutes as well as 1500 years. But it is quite likely that for the majority of those who so constantly wish for a release and for an enjoyment of heaven, the period would be more than 1500 years." This contradicts nothing unless Mr. Sinnett shall be shown as saying positively that every man and woman is bound by an arbitrary inflexible rule to stay 1500 years —no more nor less—in the Devachanic state; and this it is quite unlikely he could say, since it would involve a contradiction of the whole philosophy of man's nature in which he has faith. And what was said in Vol. V of PATH accords with the views of those adepts who have written on the subject, as well as with the very ancient teachings thereupon in the *Bhagavad-Gita* and elsewhere.

In everyday life many illustrations can be found of the operation upon living men of the same force which puts disembodied man into Devachan. The artist, poet, musician, and day-dreamer constantly show it. When rapt in melody, composition, colour arrangement, and even foolish fancy, they are in a sort of living Devachanic state wherein they often lose consciousness of time and sense impressions. Their stay in that condition depends, as we well know, on the impulses toward it which they have amassed. If they were not subject to the body and its forces they might remain years in their "dream." The same laws, applied to the man divested of a body, will give us exactly the results for Devachan. But no one save a trained mathematical Adept could sum up the forces and give us the total number of years or minutes which might measure Devachan. On the Adepts, therefore, we have to depend for a specific time-statement, and they have declared 1000 to 1500 years to be a good general average.

This will therefore result in giving us what may be known as the general *Cycle of Reincarnation* for the average mass of units in any civilization. By means of this a very good approximation may be made toward forecasting the probable development of national thought, if we work back century by century, or by decades of this century, for fifteen hundred years in history.

WILLIAM Q. JUDGE

[2] See THE THEOSOPHICAL MOVEMENT, Vol. XIII, p. 26, for December 1942.—EDS., *T.M.*

THEOSOPHY—A WORD TO BE PROUD OF

There are two ways of being proud of something: one as *our* possession, and the other as something so precious that we almost hide it from others lest they should soil it.

There are two ways of ruining something: one when we claim it as our own and become identified with it in people's minds, and the other when we ignore it.

Students of Theosophy often fall into one or other of these categories with respect to Theosophy, the most fatal error being to become identified with it in people's minds. Even here there are two sides to the identification: one, when it raises Theosophy in the eyes of the world, and the other, alas! when we are so unworthy of the ideals that Theosophy becomes clothed in people's minds with our personality, uncouth, untrustworthy, conceited, odd.

How careful we should be! Better, even, that we ignore the word "Theosophy" in conversation until such time as we cannot bias the hearer against it.

We talk of the "old school tie," of the badges of sport, or the country's flag—always the call is to some action of ours in relation to something far bigger than ourselves, or some idea that leads us on. Yet how a traveller can besmear the name of his country, or school, or religion, by speaking in a braggart way about it, depreciating its qualities in another's eye! That is why so few travellers are popular! We, Theosophical travellers in the world, how do we fare? How does Theosophy fare at our hands?

"Theosophist is who Theosophy does"—actions speak louder than words. But words are so much easier to speak!

A HOMŒOPATHIC CONGRESS

In times when it seems to be becoming increasingly hard for the still, small voice of homœopathy to be heard in the world, it is encouraging to note that an important contribution towards the furtherance of this form of therapy was made when the Quinquennial Congress of the International Homœopathic League was held in London in July 1956.

With Dr. Alva Benjamin of London as President, physicians from 16 countries—including America, India, N. Africa, the U.S.S.R. and many other European lands—gathered to discuss the general theme: "The World's Present-day Need of Homœopathy." Subjects of individual papers included: "The Need to Treat the Whole Man," "Homœopathy Works by Law," "Homœopathy and the Animal" and "The Hahnemannian Proving Must be Used as a Basis in Modern Therapeutics of the Traditional School."

Referring in his Presidential Address to the changes—as distinct from advances—which have taken place in medicine during the past half-century, Dr. Benjamin adduced a mass of evidence to show the terrible and insidious effects which often follow the use of modern drugs. Pointing out that many physicians of the dominant school are disturbed about the present methods of treatment, he went on to say that they, nevertheless, show little readiness to examine an alternative method of therapy, even though there is one on their very doorstep.

The stumbling-block to the acceptance of homœotherapeutics by the orthodox school of medicine is the failure to recognize the presence of potency energy in the homœopathic remedy which contains no material drug. After referring to the experiments carried out by the late Dr. Boyd of Glasgow, which have proved that some potencies can influence biochemical reactions and biological phenomena, Dr. Benjamin mentioned a recent case which was won on appeal in the law courts. A firm had been prosecuted for manufacturing and selling some homœopathic powders which, it was alleged, were falsely described as medicine; the public analyst had been unable to detect the presence in them of any medicament by the ordinary methods of analysis. The appeal was successful because the emanometer of Dr. Boyd demonstrated the presence of potency energy in the powders, and a homœopathic physician gave evidence that they could effect the claims made for them.

Outlining suggestions as to how members of the public can assist in removing the barriers to the acceptance of homœopathy by certain governing bodies, Dr. Benjamin said that they should, with all the means in their power, help to create a demand for the appointment of a Royal Commission, composed of people accustomed to sifting evidence, to investigate impartially the claims made for this system of medicine. Only in this way would it be possible to remove what has been described, in a report entitled "Training the Doctor," by the Medical Curriculum Committee of the British Medical Association as "one of the most serious defects in present-day medical training...the failure to regard the patient as a whole."

IN THE LIGHT OF THEOSOPHY

The New York Times of August 29th reports the discovery by French explorers of one of the world's richest sources of prehistoric art in the Tassili des Ajjer mountains in the heart of the Sahara. M. Henri Lhote, the leader of the expedition, and his companions have brought back to Algiers 400 carefully reproduced cave paintings which "testify to the wide range and to the quality of the museum of prehistoric art" brought to light by them during their seven-month expedition. These reproductions are mere samples of the Tassili treasures; some ten thousand paintings still remain to be copied and studied. The paintings seem to belong to different periods and the oldest of them are thought to have been done about 10,000 years ago. It is not unlikely that further explorations may yield evidence that they were done at a much earlier period. But whatever the age assigned to them, they testify to a vital culture and a highly developed agricultural society in an area now considered unfit for human habitation.

The discovery corroborates what H.P.B. wrote in 1888 in *The Secret Doctrine,* that the geography of the earth has undergone considerable changes and that there was a time when

> the whole of the Sahara desert was a sea, then a continent as fertile as the Delta, and then, only after another temporary submersion, it became a desert....(II. 405)

Again and again excavations made in different parts of the earth have yielded evidences upon evidences of ancient culture and civilization, and yet, strangely enough, modern science still clings to the theory that humanity began in savagery and evolved gradually until it reached the present "enlightened" era.

> The artistic skill displayed by the old cavemen renders the hypothesis which regards them as approximations to the "pithecanthropus alalus"—that very mythical Hæckelian monster—an absurdity requiring no Huxley or Schmidt to expose it. We see in their skill in engraving a *gleam* of Atlantean culture *atavistically* reappearing. (*S.D.*, II. 741 fn.)

In *The Secret Doctrine* (II. 720) H.P.B. reproduces a specimen of an engraving made by a Palæolithic "savage," and what she says in commenting on it applies equally to the cave paintings now discovered in the Sahara:—

> This engraved antler proves as eloquently as any fact can that the evolution of the races has ever proceeded in a series of rises and falls, that man, perhaps, is as old as incrusted Earth, and—if we can call his Divine ancestor "Man"—far older still.... There were rude savages and highly civilized people then, as there are now. (II. 721–23)

How to account for the high artistic skill and the extraordinary scientific knowledge of ancient cave-dwellers? H.P.B. avers that they could never have built their highly evolved culture and civilization unaided. Until modern science recognizes that early humanity was guided and taught by divine Teachers and Instructors whose pupils handed their knowledge from one generation to another, it will find itself entering one blind alley after another in its attempts to account for the achievements of the ancients.

> It is through these "Sons of God" that infant humanity got its first notions of all the arts and sciences, as well as of spiritual knowledge; and it is they who have laid the first foundation-stone of those ancient civilizations that puzzle so sorely our modern generation of students and scholars. (*S.D.*, I. 208)

The French weekly, *Match,* published last August a very interesting article on the Maya by M. Pierre Joffroy. He raises a few questions and says:—

> Nobody knows where these men came from. Some specialists think they were the survivors of the lost Atlantis; others, that they can be traced back to the Israelites, etc....even to the Egyptians, because of their hieroglyphic writings and their pyramids.

Has Theosophy any references on this point? In *The Secret Doctrine* we are told that the earth's geography was very different in ancient times. H.P.B. declares:—

...although certainly coeval with Plato's Atlantis, the Mayas belonged to the Fifth Continent, which was preceded by Atlantis and Lemuria. (II. 35 fn.)

The Fifth Continent was America; but, as it is situated at the Antipodes, it is Europe and Asia Minor, almost coeval with it, which are generally referred to by the Indo-Aryan Occultists as the fifth....the sequence of the Continents is made to follow the order of evolution of the Races, from the first to the fifth....(II. 8)

...it is difficult to understand how all the peoples under the sun, some of whom are separated by vast oceans and belong to different hemispheres, such as the ancient Peruvians and Mexicans, as well as the Chaldeans, could have worked out the same "fairy tales" in the same order of events. ...the Secret Doctrine...says that the Dhyani Buddhas of the two higher groups, namely, the "Watchers" or the "Architects," furnished the many and various races with divine kings and leaders. It is the latter who taught humanity their arts and sciences, and the former who revealed to the incarnated Monads...the great spiritual truths of the transcendental worlds. (I. 266–7)

M. Joffroy speaks of the very important place of religion in the life of the Maya. Family relations, arts, astronomy, etc., were understood by them from a mystical point of view. Their astronomical calculations astonish the man of today. "Without instruments other than the eyes and thought they knew all about the firmament." We are told in the article that their scriptures speak of a very significant event which took place in the year 3,113 B.C., and that nobody knows what this event was. In *The Secret Doctrine* we can find some suggestions about this event. The *Kali Yuga*, says H.P.B., began in the year 3,102 B.C. according to the Hindu calculation. All antiquity placed the commencement of the *Kali Yuga* round about this date. (I. 662–3)

Describing a tomb found in the ruins of Palenque, one of the centres of Maya civilization, M. Joffroy says:—

> ...the sculptured flag-stone represents a young man half laid down on a monster (the Earth). Over him springs up a cross (the cross of life with the Maya) with the extremities represented by the heads of snakes. The divine bird—the Quetzal—is on top. All the Maya's thought is present in this sculpture...the life which springs from death, the inner relations between creatures and the cosmos....

Says *The Secret Doctrine*:—

> Everything in the Universe follows analogy. "As above, so below"; Man is the microcosm of the Universe. That which takes place on the spiritual plane repeats itself on the Cosmic plane. Concretion follows the lines of abstraction; corresponding to the highest must be the lowest; the material to the spiritual.

How heavily the Communist anti-religious policy has borne upon an inoffensive religious minority is brought out by an *émigré* from the Soviet Union, Professor N. Poppe, in "The Destruction of Buddhism in the USSR" (July 1956 *Bulletin* of the (Munich) Institute for the Study of the USSR). The Buddhist peoples were the Don Kalmyks and the Buryats of Buryat-Mongolia, whose many monasteries (*datsans*) were closed and their rich cultural treasures scrapped. Professor Poppe writes:—

> All datsans had excellent libraries of Tibetan and Mongolian works on philosophy, medicine, religion, history and other subjects. The buildings of all Buddhist monasteries were valuable architectural monuments and art repositories.

He deplores the vandalism that broke to pieces, on the closing of the Egetuev monastery, its tenth-century statue of the Buddha carved from a single piece of sandalwood, a former treasure of Peiping, removed for safekeeping during the Boxer Rebellion.

> Particularly tragic was the end of the Agin Datsan, which was closed in about 1934. At first it was simply shut down and most of the lamas arrested and sent to concentration camps....Several months later *The Son of Genghiz Khan* was filmed in the locality. One episode in the film was a procession of lamas bearing the sacred writings, for which the 108-volume *Gandzhur* from the monastery library was used. After the scene had been shot and the books were no longer needed they were thrown into a ditch at the side of the road and were lost.

Vainly did the Academy of Sciences of the USSR request the preservation of the Agin Datsan's library and religious vessels. One of its treasures which was destroyed was an exquisitely made model of the Buddhist concept of paradise, with scores of miniature temples, hundreds of finely enameled statuettes of saints and numberless figurines of birds and animals, metal flowers and trees. Professor Poppe laments that "the Buddhist church in the USSR disappeared without leaving a single monument."

Sadder still from the Theosophical point of view is the extinguishing in the USSR of an ennobling religious philosophy badly needed by it to offset its prevailing materialistic bias.

Not infrequently does one hear of instances of "providential" protections and escapes—how certain individuals are karmically protected and emerge unhurt from the calamities which befall them. Recent press reports provide an interesting illustration of this. The story of two daring young explorers, Richard Paschal and Milton Blair, their hair-raising adventures and narrow escapes, has made newspaper headlines. They began their hazardous sea voyage nearly a year ago from Stockholm, and "crossed the turbulent Atlantic and the Caribbean and through the Panama Canal in a 40-foot ketch, with storms to leeward, whales to starboard, torn sails and a conked out engine." They sailed their yacht, "Pingla," across the hazardous North Sea in November last, the stormiest month of the year.

> They had a whale of a tale to tell after their Atlantic crossing when a 40-foot killer whale trailed them for 22 days, from the Canary Islands to the West Indies. They picked up another "Moby Dick" in the Gulf of Tehawanpec. "He knocked the rudder off the boat," Paschal said ruefully, "and it took us 26 days to go 60 miles." A tropical cyclone knocked nine feet of railing from the "Pingla" off the coast of Mexico; she zoomed into a 75-mile an hour gale off the coast of Spain that ripped off her sails, and she ran bang into unfriendly natives during a stop-over in the San Blas Islands. The auxiliary diesel engine became watered down during the Spanish storm and craft and crew nearly crashed into a sheer 600-foot cliff while drifting helplessly near Cape Fenestre.
>
> "It was just luck," Paschal admitted, "and an unseen friendly hand that steered us home alive."

The ways of Karma are unerring. "It knows not wrath nor pardon." Words like "luck," "chance," "coincidence," have no place in the vocabulary of those who are convinced that "there is not an accident in our lives, not a misshapen day, or a misfortune, that could not be traced back to our own doings in this or in another life."

It must not be overlooked that the elemental world and unseen forces and intelligences which affect us for good or ill are powerful factors in the workings of Karma and may have played a part in the adventures of the seamen.

These days when blood transfusion is so much in vogue it is sobering to read in the leading article in *The English Digest* of August 1956 that the practice "is by no means as straightforward as it might seem." The article sounds a note of warning on the extent of the risks involved, which over-enthusiastic medical authorities and laymen would do well to heed. Blood transfusion, it is reported, is causing every year about 200 deaths in Britain alone, not to speak of the innumerable cases of illnesses of various sorts attributable to it.

The article gives us the opinion of an expert, Dr. A. Zeitlin, medical director of the South London Blood Transfusion Centre. While acknowledging that blood transfusion is not as safe as is commonly supposed, he attributes the diseases and deaths it causes mainly to the contamination of blood by germs and to the haste and confusion which usually accompany emergency transfusions and which lead to blood being supplied before grouping and matching tests are possible.

But is the transfusion of blood justifiable even if the best of precautions are taken? What of its subtle psychic or psychological effects? The Old Testament teaching that blood is life contains a

truth which is as true as it is ancient. The Theosophical philosophy gives more than a hint that blood is a modification of the life principle in man, called *Prana*. Blood is electrical and magnetic in essence. It transmits more than bodily diseases. It is impregnated with the individual's psychical or psychological pattern and can transmit the tendencies, characteristics or weaknesses of his lower nature. These subtler effects of blood transfusion have gone unreported as they are considered medically insignificant, and have therefore escaped public notice.

According to Paracelsus, whom H.P.B. calls "the greatest Occultist of the middle ages...the cleverest physician of his age," the *Mumia* of a living being (*i.e.*, the principle of Kama, "the vehicle through which the will acts for effectuating good or evil") is closely connected with the blood stream. Hence he held that any substance taken into the blood stream makes a direct magnetic connection between the *Mumia* of the person receiving the substance and the *Mumia* of the animal or person from whom it was taken. This throws an interesting light on the subject of blood transfusion as well as of vaccination and the various inoculations now so much in vogue.

What fosters blood transfusion is in reality the feverish thirst for life so characteristic of our civilization. Even assuming that the transfusion of blood has in some cases prolonged physical existence, is there not a higher purity, a nobler purpose, than life-at-any-cost? How the situation would be altered if all men could be made to believe in soul immortality and in the doctrines of Karma and Reincarnation!

Vaccination and inoculation, like blood transfusion and many other modern scientific theories, receive from the public that uncritical acceptance which belongs to a dogma. This popular attitude of unquestioning faith in what are at best experimental hypotheses has many expressions, which the individual can note for himself, but it is always marked by irresponsibility.

Brave individuals here and there who raise their voice against current medical superstitions are much criticized and misunderstood, as is Shri C. Rajagopalachari, who for some time past has been carrying on an agitation against B.C.G. vaccination—much to the chagrin of the Health Ministry of India. In a recent statement of his published in *The Hindu* (Madras) of September 8th, he quotes an important pronouncement made by "a very high authority," Dr. Carroll E. Palmer, Medical Director of the United States Health Department's tuberculosis programme division. Dr. Palmer was "until now a great supporter of the B.C.G. vaccination campaign," but has now come to "a wholly adverse conclusion" after two studies conducted "in a most scientific manner" in Puerto Rico and Muscogee country.

Dr. Palmer, in a report sent to Dr. S. Sen, the First Physician at the Tata Main Hospital, Jamshedpur, authoritatively testifies that the entire foundation of the B.C.G. programme has collapsed. It is only the tuberculin negatives who are vaccinated with B.C.G., upon the assumption that they alone are liable to catch tuberculosis, the positives being immunized already. Dr. Palmer's studies have proved that it is those who are tuberculin positive that furnish most of the T.B. cases and, therefore, the role left for B.C.G. is practically nil. Dr. Palmer has also come to the conclusion that B.C.G. has not proved to be very effective in preventing tuberculosis even in those who are vaccinated.

Dr. Palmer also reports the important statement made by Professor Waltgren of Sweden:—

> The knowledge that such progressive B.C.G. diseases may occur in humans must shake our belief in the harmlessness of B.C.G. and perhaps also lead us to a revaluation of continued mass vaccination. It is no longer possible to pretend that B.C.G. vaccination is always harmless.

Will the health authorities in India, engaged in making preparations for launching a mass B.C.G. campaign, heed all this? "It is clear to any fair-minded person," says Shri Rajagopalachari, "that the B.C.G. programme must be stopped."

Readers of this magazine may recall earlier discussions on the subject of vaccination in

which the Theosophical stand against this useless and dangerous medical orthodoxy was considered. H. P. Blavatsky wrote in 1877 :—

> Theoretically the most benignant, at the same time no other school of science exhibits so many instances of petty prejudice, materialism, atheism, and malicious stubbornness as medicine. The predilections and patronage of the leading physicians are scarcely ever measured by the usefulness of a discovery....The least dissent from their promulgated doctrines is resented as a heresy, and though an unpopular and unrecognized curative method should be shown to save thousands, they seem, as a body, disposed to cling to accepted hypotheses and prescriptions, and decry both innovator and innovation until they get the mint-stamp of *regularity*. Thousands of unlucky patients may die meanwhile, but so long as professional honour is vindicated, this is a matter of secondary importance. (*Isis Unveiled*, I. 88)

In a very interesting article, "Occident-Orient" (*Tour St. Jacques*, July-August 1956), M. Jacques Masui considers the valuable contribution of the Orient to Western civilization. He criticizes the lack of appreciation of the influence of Oriental thought on the Occident shown by some professors at the Sorbonne. M. Masui opines that "whether we like it or not, the time is approaching when it will be impossible to undertake philosophical studies without taking into consideration Shankara's or Nagarjuna's works." Oriental thinkers and philosophers have made as great a contribution to the history of thought as Plato and Aristotle.

Not only in the realm of philosophy but also in that of science the ancient Orient had made a great advance. It would be a help to modern scientists in their discoveries if they would take into account the achievements of the ancient East.

M. Masui goes on to say that what is drawing some Westerners towards Oriental thought is its emphasis on the development of the individual as a whole. It lays stress not so much on amassing knowledge but on realizing oneself as an integrated being. "To know" is "to be"; the two are indissolubly connected. Contact with ancient Oriental thought, states M. Masui, makes us see the worthlessness of our present artificial mode of living and shows us the way to Self-realization.

In the fourth of her *Five Messages* to the American Theosophists, H.P.B. speaks of the importance of Aryanizing Western thought; and we might add that it is equally necessary for the East to absorb and assimilate whatever of good there is in Western thought and culture. H.P.B. wrote :—

> ...it is one of the tasks of the T.S. to draw together the East and the West, so that each may supply the qualities lacking in the other and develop more fraternal feelings among nations so various....

A Master of Wisdom has stated :—

> You can do immense good by helping to give the Western nations a secure basis upon which to reconstruct their crumbling faith. And what they need is the evidence that Asiatic psychology alone supplies. Give this, and you will confer happiness of mind on thousands....This is the moment to guide the recurrent impulse which must soon come, and which will push the age towards extreme atheism, or drag it back to extreme sacerdotalism, if it is not led to the primitive soul-satisfying philosophy of the Aryans. (*U.L.T. Pamphlet No. 29*, pp. 9-10)

BOOKS

By H. P. BLAVATSKY

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BULLETINS

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Information as to the meeting place and times of meetings may be had from the United Lodge of Theosophists, Bombay.

The United Lodge of Theosophists

DECLARATION

THE policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

It holds that the unassailable *Basis for Union* among Theosophists, wherever and however situated, is "*similarity of aim, purpose and teaching*," and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its Associates being that *basis*. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and

It welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others.

"*The true Theosophist belongs to no cult or sect, yet belongs to each and all.*"

Being in sympathy with the purposes of this Lodge as set forth in its "Declaration," I hereby record my desire to be enrolled as an Associate; it being understood that such association calls for no obligation on my part other than that which I, myself, determine.

The foregoing is the Form signed by Associates of the United Lodge of Theosophists. Inquiries are invited from all persons to whom this Movement may appeal. Cards for signature will be sent upon request, and every possible assistance furnished to Associates in their studies and in efforts to form local Lodges. There are no fees of any kind, and no formalities to be complied with.

Correspondence should be addressed to: The U.L.T., 51 Mahatma Gandhi Road, Bombay 1.

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